THE UNIVERSALIST Leader

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NOT TO BE TAKEN FROM BUILDING

Volume CXXXVII

April, 1955

Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS
April, 1955 — No. 4

The cover — Universalists at worship in our National Memorial Church in Washington, D. C. Members and friends of "the other church home of every Universalist" celebrated the twenty-fifth anniversary of the dedication of this beautiful church on March 27.

Seth R. Brooks, beloved minister of the National Memorial Universalist Church, gave the anniversary sermon, Sunday morning, March 27. **"The Building Was Not in Vain"** is the text of Dr. Brooks' sermon. The illustrations show both the church building and some of the interior details.

Chauncey L. Brown, hard working member of our Washington church, compiled the record on the **National Church Serves the Capital Community.** Mr. Brown also secured and sent us the fine cover picture.

Albert F. Harkins, minister of the First Universalist Church of Elgin, Illinois, has some timely and pertinent things to say in his analysis of the cult of exclusive personal salvation in **Peale's Appeal.**

We are happy to announce that the distinguished Bible scholar **Morton Enslin** (has been) **Appointed to the Faculty of the St. Lawrence Theological School.**

Stanley Manning is too well known to need any introduction to Universalists. Dr. Manning was moved by reading Professor Strain's account of Lyman Ward to write **More Memories of Camp Hill.** This article presents some historical matter which should go into the record and which will interest many Universalists.

Ethel Manning's poem **Altar Fires** is a deeply perceptive commentary on life's real treasures by a sensitive spirit. It is therefore a worthwhile exception to our general policy of not printing much verse.

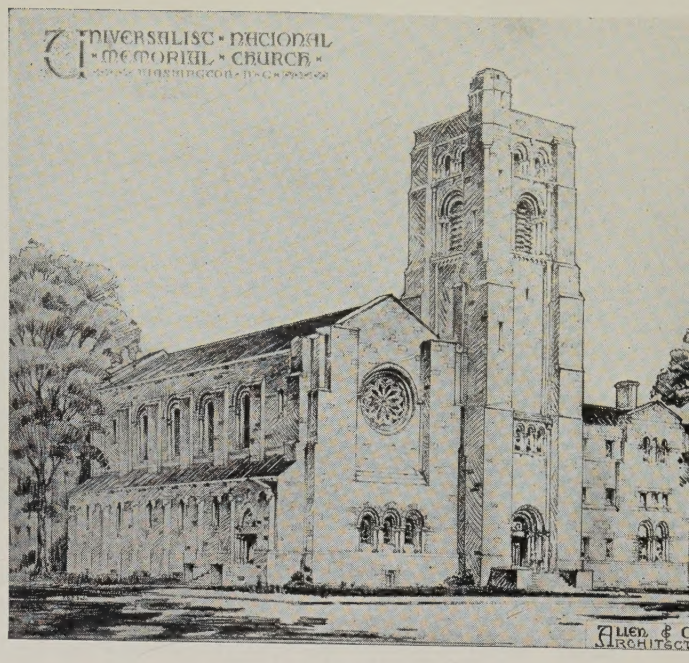
Howard Schomer, correspondent for the Worldover Press, gives us a summary of the condition of religion and religious organizations in his dispatch **Religion in Europe.**

Alfred S. Cole is in the true prophetic line in his sobering but hopeful **Psalm for the Times.**

Brainard F. Gibbons, general superintendent, in this number resumes his **Conversations with Universalists.**

"The Building Was Not in Vain"

Seth R. Brooks



THIS morning we mark twenty-five years of worship, work and common association in this building made with men's hands. No one knows how many thousands of persons have entered this building, passed through it and seen it. No one can ever know the hopes, fears, prayers, and offerings men and women have brought here. No one knows or will know the lives which have here been helped, changed and saved. It is impossible to tell the many things that have happened to human lives beneath this roof, within these walls, and before this altar.

One thing we do know is it has been God's House built to His Glory and dedicated to the service of all men. It has been for us who have here worshiped, worked and joined in this beloved community, a plot of sacred and hallowed ground.

First, there was the vision to have a Universalist National Memorial Church in the Capitol City of the United States of America. Certain leaders had the vision, but an entire denomination caught the vision and helped in the realization of it. This is truly the other church home of every Universalist. It contains memorials to countless leaders and followers of our faith. Denominational in scope, a local parish has gladly and joyfully carried on its life and ministry.

This church is the lengthened shadow of many persons. We should never forget the great emphasis given to our movement by John Smith Lowe when he was General Superintendent. What a pity that he never saw this building, which he played such a large part in building! Charles Emmons, one of our devoted ministers, raised thousands of dollars across the land. A. Ingham Bicknell, son of a Universalist minister and treasurer of the General Convention, was always one of the most understanding and stalwart friends of this church. Louis Annin Ames, too, played a splendid role as did Dean John Murray Atwood, Robert Hill, Frank Durwood Adams, and many, many more I could mention. Of course, we cannot think of this building without thinking of Dr. Frederic W. Perkins and his leadership and work, his brilliant mind, his preaching ability, his shaping and molding of the plan. He steadily kept his eye on the ultimate objective; he marked all things with dignity, refinement, love of this place, and the people who were to give it life. Mrs. Perkins, whom I never had the pleasure of knowing, by her sweetness, character, charm and understanding, was one of the great builders. Few will ever know how much Dr. and Mrs. John van Schaick, Jr. put into this building, admired it and loved its people. John van Schaick was a tremendous personal and denominational force in the building here. Likewise, Eleanor Bonner Webb should always be thought of as one of the chief and wise architects of this plan.

This church is the result of the gifts of many persons. Churches, ministers, adults, young people, children — all gave. There are the donors of special gifts — the organ, various rooms, fireplaces, windows, vases, hymnals. A woman in this church told me how she lived in Iowa as a young girl and gave her money toward this building. She was inspired by the

Doorway to Your Other Church Home

dream, never thinking she would ever see the building. I recall that each member of my own family, although we lived in New York, made a contribution.

This is a memorial church — pulpit, lectern, pews, choir stalls, communion table, flags — are all memorials to personalities. They being dead, yet speak in this house. Great lovers and servants of our faith are here remembered as our Memorial Book records.

There have been many disappointments and unrealized goals. Universalists by the score have moved to this city and have shown no interest in this church. Some have used it only as a convenience. Many of our people have fallen away and not returned. Alas, the memorial idea was not continued! Our sons killed in war, many of our ministers and faithful laity here have no memorial and partly because of denominational inertia. We should reactivate the plan or idea of memorials, and at once. Let us say, too, this church has not been the great model once envisaged, but I have the boldness to say, maybe that is not all to the bad.

There are those who have been so loyal over the years. Many of them are no longer here. Many have never flagged or faltered in this quarter of a century. No church has ever had a more loyal core. No church has ever had more sacrificial members. This church has abounded in those "not disobedient to the heavenly vision."

There have been many gains in this church. Our faith and church are constantly better known in Washington. The building has been enhanced and made more beautiful. Countless gifts have come, and although many names should be mentioned, I must speak of the great Myrick bequest, of the Swarts who left us their entire estate, and of Hortense Keables who left us all she had — her twenty-five hundred dollar insurance policy. There are many, many more, but I could not possibly mention them. Their names are in the gift book. Our service to others is larger and ever expanding.

I could tell you of many compliments given to this church. Canon Stokes of Washington Cathedral on first seeing it said, "I never knew there was anything equal to this beauty in Washington." Mr. Frohman, architect for the Washington Cathedral and many Roman Catholic churches, said to me, "Your sanctuary is exquisite in every detail and shows loving care." Riding one day past our church with a Presbyterian minister, I lamented that our church was not larger and more dynamic. He said to me, "Whenever I think of a church in Washington that has the true spirit of inclusiveness and brotherhood and Christian hospitality, I think of your church."

That Sunday twenty-five years ago must have been a great occasion. Many who were present then are here today. We honor them. One point here, the building was dedicated in 1930, but for twenty-five years through services of worship, christenings, weddings, and our coming into this place together, we have ever rededicated it. So, three things have written our past and will be our words for the future.

The first word is *persons.* This church has in the name of God served persons. It exists to minister to persons. Better persons, more useful persons, more saintly persons, are its goal. Then to make persons help other persons and to make the total of persons better comes next. Persons have made this church. When Cornelia was asked to show her jewels, she brought forth her children. Persons are the jewels of our church. A certain king when asked why he had no wall around his city replied, "I need no wall, for every person is a brick." So say we! We remember Paul as he wrote to Timothy — "When I call to remembrance the unfeigned faith that is in thee . . ." As with Timothy, it has been in many persons here having dwelt as in Timothy's case first in grandparents and then in parents. May we develop persons of inwardness and creative good will. May we have reverent persons, Christ-inspired persons, church-minded persons, liberal and broad persons.

The second word is *spirit.* We have not been one of the largest or most famous churches in this city but our people have kept alive a right spirit. Our spirit has been faithful to religion; historically, philosophically and spiritually held. Our spirit has not

vaned, but mounted. We have had a spirit of freedom, inquiry, truth, respect for others. Our people have known a "reasonable service" and have carried out every undertaking with dignity and success. In brief, if we have lacked large numbers, we have never lacked a spirit of unity, friendliness and dedication to a church that is inclusive, liberal, and makes sense.

The third word is *belief*. Dr. Frederic W. Perkins had a magnificent expression, "Beliefs commonly held among us." God has been real in our church life and work. Jesus is a spiritual authority not from external dogma and theology but because of the authority of his life, message, insights, works, and purpose. He eternally emphasizes that his eternal emphasis on eternal values makes him an authority in an eternal realm. We have not believed in Christian superiority that belittles others, but in a Christianity that lays hold upon the superior values of the ages. There is no universalism not found in the universalism of Jesus. We have believed in Universalism as proclaimed by our best preachers, i.e., a message of Eternal Hope because of the Nature of God and man's divine relationship to his Creator.

We have been mindful of our total denomination. Its service to us and our duty to it are in our consciousness. We have held a trust and discharged a commission. We believe we have in the past quarter of a century given profession and proof that the building was not in vain. It is my belief that honoring the past builders, as we do, we as a people have our eyes ever on higher goals. Dr. Frederic W. Perkins loved to quote—"The past is prologue." The coming chapters will be written by faithful men and women of our whole church. More and more shall develop the aim of a Universalist National Memorial Church.

National Church Serves the Capital Community

THE quarter-century record of the church is one which lives up to the statement encased in the tablet at the base of the Owen D. Young Peace Tower just to the right of the main entrance into the church, "This Church is Dedicated to the Glory of God and the Service of Man." The church and its activities have become familiar to countless numbers of persons, permanent and transient, who have visited, worshiped, or sought fellowship, solace, comfort, and guidance here. The building itself is a beautiful and well-known landmark in the Nation's Capital. It is located at the corner of 16th and S. Streets, N.W., about twelve blocks due north of The White House. Sixteenth Street, one of the main thoroughfares of the city, has been called the "Street of Churches," so here in this setting, adding to the beauty as well as bringing the message of Universalism to the Nation's Capital, is your Universalist National Memorial Church.

The Church building is open throughout the year; the sanctuary is open daily from 8 A. M. until P. M. for meditation and prayer, and through the Church Office the church is always open for any of the ministrations which it may offer.

Above all, this church endeavors to be a serving church — with the belief that one of the functions of religion is to do good in the community. In making a practical application of this belief, the church has made its facilities available to a great many outside groups, to include: the Shakespearean Society, the French Society, the Audubon Society (until it outgrew our quarters), the Spanish Group, two square dance groups, Red Cross sewing units, Committee for Civil Defense, Overseas War Relief, and a cerebral palsy class. The Augustana Lutheran Church has used our facilities on three occasions.

Among other groups which we have been privileged to have utilize the Church are: the Inter-Church Fellowship (The first inter-racial group in Washington), the Federation of Churches, the Committee on Religious Life in the Nation's Capital, the Boy Scouts, the Girl Scouts, and the Camp Fire Girls.

For the past fifteen years, the church has been the meeting place for the Inter-Church Club.

At the present time, aside from worship services and regular activities, the church sponsors additional groups for its own members. A Men's Club, affiliated with the Association of Universalist Men, provides an opportunity for men of the parish, and all other

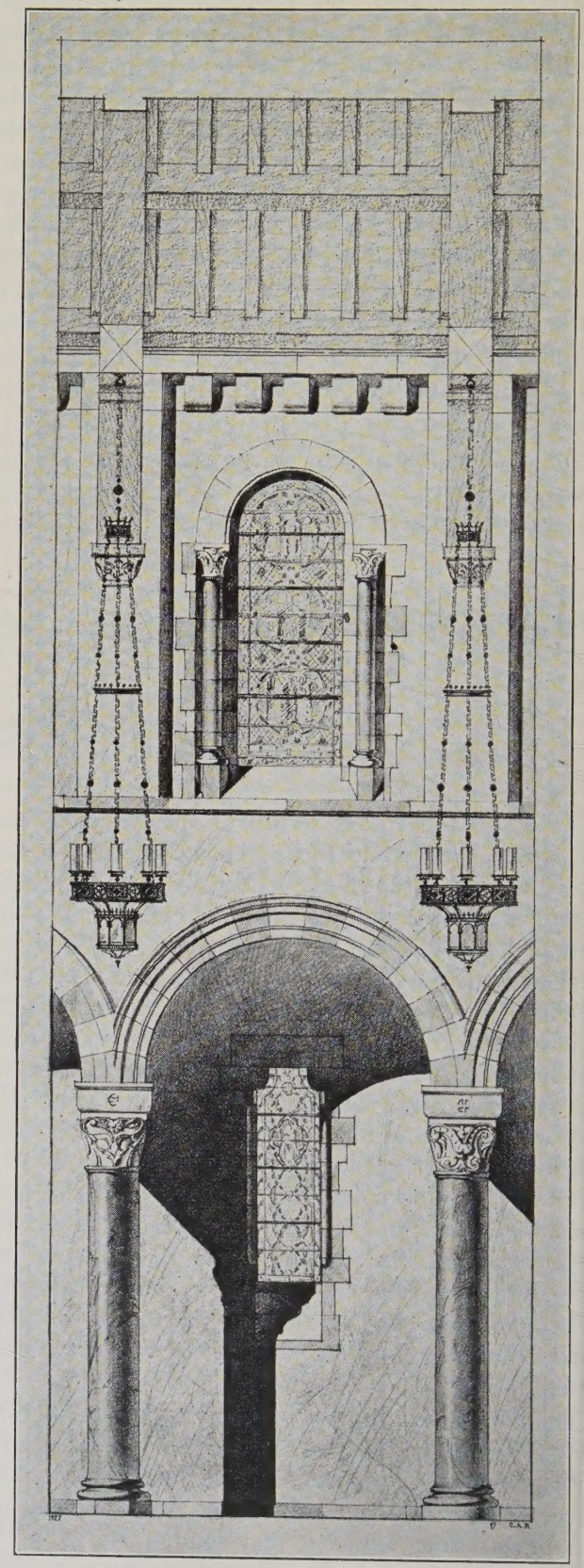
men interested, to come together once a month for fellowship and religious discussions. An adult class meets weekly, prior to the morning worship service, and brings to the group a wide variety of speakers on a multitude of subjects. A teen-age club meets weekly, offering the young people an opportunity for fellowship and serious thought within the church. The women, through their different units, support and actively work for the Council of Church Women, the Good-Will Industries, the Red Cross, Salvation Army, the USO, various hospitals, American Mission to Lepers, Anti-Tuberculosis Society, the Clara Barton and Elliot P. Joslin Camps, and for the sick and shut-in of the parish. The women also sponsor a monthly Book Review Luncheon at the church.

The church also has an excellent Lending Library available to all who are interested. In 1953, the church also conducted a Vacation Bible School for neighborhood and parish children.

The people are also represented by their minister at other organizations within the city, as he is presently the president of the Ministerial Union, served as chairman of the Committee on Religious Life in the Nation's Capital, occupies quite frequently the "Pastor's Study" on the radio, served in the past on the Board of the Planned Parenthood, the Alcoholic Clinic, and many other ministerial and civic groups.

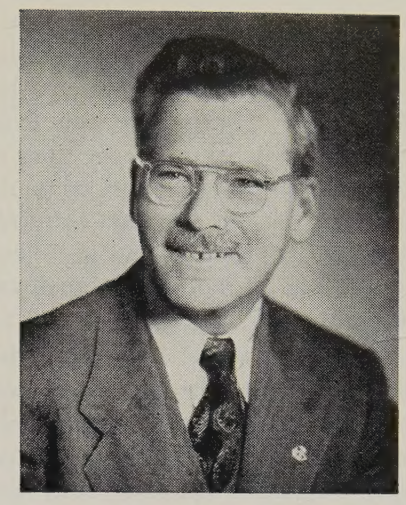
The parish is most interested in the new parish at Hillandale, Maryland, and supports the work of that Fellowship.

Each year hundreds of visitors to our city visit our church, and we feel that both the visitor and the host are rewarded by these visits. While each visitation is always an interesting experience, one specifically is recalled to remind us of the need which we can fulfill. A few years ago two Chinese boys visited the church. They had recently arrived in this country. The boys expressed their desire to be baptized into the Christian Church and in particular the Universalist Church. The young men were questioned by the minister concerning their desire, and he was told that their interest in Christianity stemmed from their study at St. John's College in China. Their knowledge of Universalism was from the same source, and they chose it, they said, "Because it is for all men." We hope that this has been true of our past, and we will continue to strive to make it true in the future. The church holds to that great slogan of Dr. E. H. Chapin, "Not what is your creed, but what is your need," and is eager to be useful to all people in the neighborhood, community, and to the many visiting Universalists who come to the Nation's Capital.



"Peale's Appeal"

Albert F. Harkins



Albert F. Harkins

WHEN I was calling on a parishioner in a hospital this past week, the nurse was in the room. Now, ordinarily there is nothing unusual about a nurse being in a hospital room, but what made this nurse's presence noteworthy was the fact that under her arm she was carrying a copy of Dr. Norman Vincent Peale's best selling book, *The Power of Positive Thinking*. When I left the hospital room, the nurse was seated at the nurses' station avidly reading this book.

Almost a million copies of this book have been sold, and it has been on the best-seller list, usually in the number one spot, for well over two years. Last year the number of its sales was exceeded only by the Bible. The publishers hope to beat the Bible this year. Such achievements put this book in a class almost all by itself.

This, of course, being the age of how to do it yourself books and self-help programs, it is quite understandable that this book should have such a wide appeal. It is a self-help, self-improvement and how to do it yourself book in the area of religion.

What makes this extraordinary book so popular, I suspect, is the assurance it gives to its readers, the promises it makes. Dr. Peale says, "Only positive thinking gets results." What results, you ask? Success, happiness, money, health, friends, relaxation, peace of mind, power, self-confidence, vacations on Waikiki Beach; sure cures for worry, for fear, for sorrow and heartache, for loneliness, for inferiority feelings; a pretty certain cure for heart condition, ulcers, sleeplessness, "nerves"; a solution to all of our personality problems; a formula that will save any of us from alcoholism if we are alcoholics; and on top of all this, what to me is truly a frightening and harrowing prospect, "constant energy." Well, this is taking on a lot of territory, isn't it? And, of course, the book is interesting. With the prospect of all these boons before you, who wouldn't want to read the book so as to learn the magical secret which will guarantee getting all these boons?

I have read the book and I have to admit that there is something of worth and substance in it. I have no doubt that *The Power of Positive Thinking* has been of help to innumerable persons. For that I rejoice. In this day when there is so much anxiety, insecurity, inferiority and guilt feelings, anything that will help to mitigate them is welcome. Probably there is no one among us, no matter how sophisticated and integrated we may be, who does not need occasionally helpful hints and tips on self-management. And Dr. Peale makes it all sound so easy. In fact, he says: "The life of inner peace, being harmonious and without stress, is the easiest type of existence." As I read that, I couldn't help asking myself, is that what people really want: the easiest type of existence?

I had two other feelings as I read this book. What Dr. Peale prescribes is a combination of traditional Christianity, popular psychology, Christian Science, New Thought, Unity, Divine Science, and Coueism. You remember that: in every way, every day I am getting better and better. And the upshot of it all is Pealism. Those of you who are at all familiar with these several movements will know upon reading the book that this is no exaggeration.

May I say, too, that it is quite accurate to state that Dr. Peale "prescribes." He sees himself as a doctor, as a physician, and those to whom he preaches and writes as sick persons. Personally, I do not care for the idea of a minister likening himself to a physician. Such a concept smacks entirely too much of being superior to his parishioners and those to whom he is writing. Or, to put it the other way around, he sees his parishioners and those for whom he writes as being inferior to him. They are not well persons, he is. He knows what is wrong with them. He doles out his pills and elixirs. If a minister is going to liken

himself to any other professional person, it would seem much more appropriate to me were he to think of himself as an architect. Now, what does an architect do? Does he not work with people in such a way as to help them crystallize and realize their own ideas, dreams and goals as to the kind of building they want? An architect is one who is a facilitator, aiding in the facilitation of the plans that his clients have in mind. This, to me, is more truly analogous to the function of a minister.

The second feeling that I had about this book is that despite what there is of worth and substance in it, the book caters, really, to the illness of persons, not to the health of persons. Unblushingly, Dr. Peale advocates magic, he talks frequently about magic words and formulas and says, "Faith power works wonders." Dr. Peale opposes a strong and courageous facing of reality when he gives this advice, "Never mention the worst. Never think of it. Drop it out of your consciousness." Now, they are his words, not mine. Thus he is advocating what the psychologists call repression, a particularly undesirable mechanism because it thwarts the facing of reality. It is because of these and many more similar statements that I have to conclude that *The Power of Positive Thinking* is essentially escapist literature. It is to the field of religious literature what "who-dun-its" are to the field of serious literature on crime detection. Thus it is that I say that Dr. Peale's book caters to the illnesses rather than to the health of persons, to the maturation of persons.

I should guess that much of Dr. Peale's appeal is directed not to the down and outer, the usual object of solicitude on the part of evangelists such as the late Billy Sunday and the current Billy Graham, but to the up and outer! Oh well, these, too, obviously need help and perhaps it is high time that someone shows some interest in the up and outer.

Dr. Peale conveys the impression that people can have a sense of identification with some very prominent, influential and high ranking persons. He suggests that they can relate to these people vicariously. This, within limits of course, can be good. There are so many persons who feel like less than ciphers, that they need the uplift that may come from such identification. Spread through the book are references to the influential and the famous, the important and the high ranking. For example, and these are quotes from his book: "To our interview room a banker in a small city . . . an influential man in his city . . ." ; "My Friend, Frank Laubauch, a famous educator . . ." ; "My friend, Grove Patterson, editor of the *Toledo Blade,* one of the greatest editors in America." "A high ranking army officer came to my office"; "My friend, Dr. Smiley Blanton, an eminent psychiatrist." "I met an important executive of a large corporation." "To our clinic . . . a successful New York business man." "A prominent advertising man said to me." "An eminent engineer once described to me." "A friend of mine, manager of one of the largest hotels in America." "At a dinner party I sat beside a famous actress." "I happened to meet the famous Negro singer, Roland Hayes." "A friend of mine, an industrialist in a large plant." "A friend of mine . . . He teaches the largest Bible class in his state . . . head of a plant employing forty thousand people." "I encountered a friend, a member of Congress." "My friend, Branch Rickey, a famous baseball man." "A man and his wife came to see me . . . a distinguished figure in music and artistic circles." "Henry J. Kaiser told me." What effect does such a recital of big names have on the readers but that of giving them the feeling that they, too, can associate with such persons? It's an ego building technique, but I question its validity.

Part of Dr. Peale's appeal lies in his ability to convey the impression that people can be "souped-up" as are cars. For instance, he says: "God has the power to take an ordinary person and make him extraordinary if that person will yield himself completely to the power of God." One undistinguished young woman took this advice to heart. Now with God on her side, says Dr. Peale, she "is the life of the party." To my mind this woman is still very ordinary, her social success being merely as mediocrity conceives of success, as personal conspicuousness rather than the unobtrusive grace of the true superiority which quietly puts everyone at ease and subtly evokes the best from everybody.

One becomes "souped-up," of course, by embracing Dr. Peale's "confidence-concepts," "faith attitudes," and "energy-producing thoughts," by utilizing his "thought conditioners," and "spirit lifters," of practicing "ten simple workable rules," "eight practical formulas," "seven simple steps," "two fifteen minute formulas," and a "three point program" or "proven secrets." Read the "true stories," "heed the actual examples," say several times a day the "healing words," such as "tranquility" and "serenity," become adept at "imagineering" and "mind-drainage" and "grievance drainage," and you will become "souped-up" person, being a person of confidence faith, vigor, belief, energy, efficiency and power!

None of this makes any great demands on you. There are no ethical demands, no demands for righteousness. There is nothing in Dr. Peale's book remotely resembling the insistant calls to justice and righteousness such as are found in the writings of the prophets. There is nothing remotely resembling the call of Jesus for a righteousness that exceeds the popular piety of his day. Once or twice Dr. Peale does speak of persons who have engaged in adulterous relationships, but nothing more than that. He deals not at all with the great ethical problems that confront our world today. My own personal feeling is that I find it a great deal easier to forgive an adulterer than to forgive an employer who pays inadequate wages.

Dr. Peale says nothing that might cut across your expectations, nothing that will challenge your goals or even their adequacy. Instead, all you have to do is affirm and re-affirm what Dr. Peale tells you and you will get what you want to get and be what you want to be. It is all so simple and effortless. There is no hard work about it, no putting the shoulder to a wheel, or the nose to a grindstone, in fact, there is no pushing and grinding to be done!

While, as I have said earlier, I am sure many persons have been helped, at least temporarily, by reading *The Power of Positive Thinking,* yet I have a real quarrel with this "souping-up" philosophy. Much of what Dr. Peale advocates short-circuits the difficult processes of psychological healing; he promises quick, painless and complete "solutions" to problems which may be deep and complex, and which may require real discipline and professional treatment. Moreover, Dr. Peale tends to encourage the weak, the sick, and the confused to depend not upon professional psychotherapists and local community agencies but upon himself and his books. Certainly, positive thinking can help when a problem rests in some unjustified pessimism or lack of confidence, but many, many times our problems are real. They can't be solved just by swishing love all over the place as Dr. Peale advocates and approves. They can't be solved just by employing the magical formulas, even though they be the prescriptions of Dr. Peale. They can't be solved by magic, not even religious magic.

Frankly, I am afraid of Dr. Peale's complete rejection of negative thinking. I think there are a good many things about which we can legitimately be apprehensive, negative, unhopeful, and even gloomy at times. The rejection of *all* negative thinking may very easily lead to a rejection of *any real thinking at all,* for serious thought necessarily involves the confrontation of all the elements of problems. Dr. Peale's message tends to reinforce the anti-intellectualism of our times.

So, what is Peale's appeal? It is to the neurotic or near-neurotic, offering him magic, easy ways out, escape mechanisms. Dr. Peale is appealing to those who want peace of mind. I find myself responding positively to Warren Weaver, director of the Division of Natural Sciences of the Rockefeller Foundation, when he says, "The concept that peace of mind is the great desideratum is also and clearly allied to the principle of non-activity which, as Schweitzer has recently emphasized, flows directly out of a negation of the world. This negativistic attitude, Schweitzer says, is professed by the thinkers of India, and by the Christianity of antiquity and of the Middle Ages. The contrasting attitude of activity and of "passionate affirmation . . . interesting oneself in the things of this world and in the life we lead in it," he states to be characteristic of the "Chinese thinkers, the Hebrew prophets, Zoroaster, and European thinkers of the Renaissance and modern times."

Modern times? Are we slipping back, and how far? For what do you think about peace of mind, Galileo and Darwin? Are you in favor of it, Luther and Cromwell? Is this what we learned from you, Thoreau and Whitman? Is this what you had in mind for our own nation, Governor Bradford and Roger Williams, Ben Franklin and Thomas Jefferson?

Most specifically of all, peace of mind is not what I ask from religion. To pray for peace of mind appeals to me as a rather unpleasant insult to the God of the restless cell, of the blazing novae, of the swirling nebulae . . . Peace of mind is a state which I trust will not come to me as long as I am alive. It is very possible that peace of mind will in fact come after death. Death is a state which I recognize is inevitable, a state I do not understand, a state I do not fear, but a state which I do not propose to adopt any more promptly than proves necessary. A wit has covered well this point in his letter to the editor of the *Saturday Review*:

> People who have peace of mind Are often very dull, I find,
> And those who think most pos'tively I'd thank to think away from me.
> In spite of many a frank misgiving, My un-peaceful life is well worth living.

So, in conclusion, I should say: God pity me on the day when I have lost my restlessness! God forgive me on the day when I am satisfied! God, rouse me up if ever I am so dull, insensitive, lazy, complacent, phlegmatic, and apathetic as to be at peace! Amen.

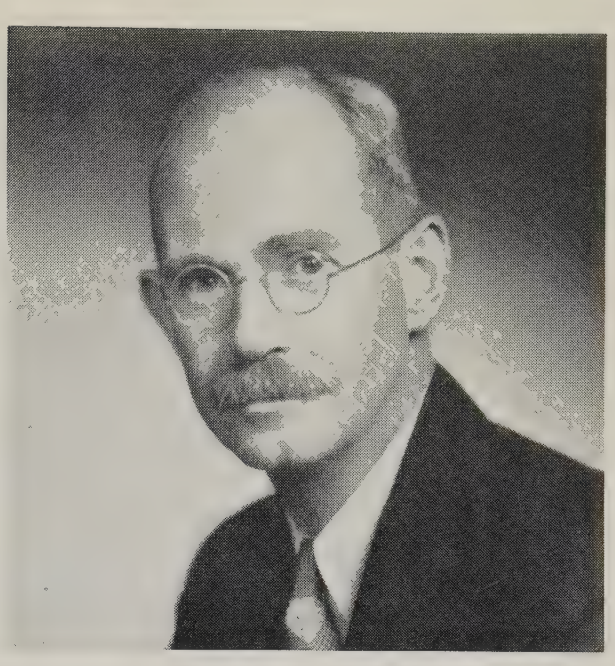
Persons and Events

Right, the Rev. Raymond C. Hopkins, minister of the Universalist-Unitarian Church, Brockton, Massachusetts, who was appointed acting administrator of the Council of Liberal Churches, March 1, 1955. Mr. Hopkins, on part-time loan from his church, will administer the affairs of C.L.C. until August 31.

Left, the Rev. Ernest W. Kuebler, director of the Department of Education, C.L.C., Dr. Frederick May Eliot and Dr. Brainard F. Gibbons review the Charter of C.L.C.

Right, Planning for the Joint Biennial Meetings of Unitarians and Universalists in Detroit, August 24-29 next, are the Rev. Ida M. Folsom, Mrs. Harold B. Murch and Mrs. Henry F. Colt. Standing left to right, William Y. Bell, adult education worker, C.L.C., the Rev. Richard Henry and the Rev. Howard B. Gilman.

Morton Enslin Appointed to St. Lawrence Theological School Faculty



Morton S. Enslin

THE Theological School of St. Lawrence University has announced the appointment of the distinguished New Testament scholar, Morton S. Enslin, to its faculty beginning in September of 1955. For thirty years Dr. Enslin was professor of New Testament Literature and Exegesis at Crozer Theological Seminary. "He brings the authority of a mature and rigorous scholarship to his new post," says Dean Angus H. MacLean of the Theological School faculty.

As an author, Dr. Enslin is credited with *The Ethics of Paul, Six Collations of New Testament Manuscripts* (with Kirsopp Lake), and numerous chapters in learned works, including *The Joy of Study, The Protestant Credo, The Encyclopedia Britannica* and *The Interpreter's Bible.* Perhaps his outstanding book is *Christian Beginnings,* written in 1938, which is used in many schools and seminaries as a textbook.

Since 1951, Dr. Enslin has contributed a column to the widely read journal, *The Pulpit.* From 1941 to 1952, he was editor of the *Crozer Quarterly.* He is a frequent contributor to such magazines as *The Harvard Theological Review, The Journal of Religion, Jewish Quarterly Review* and *The Christian Century.* He has also served as New Testament book editor for *The Journal of Biblical Literature* (1940-42).

Dr. Enslin is a native of Somerville, Massachusetts, and received his bachelor's degree from Harvard University in 1919. His Bachelor of Divinity degree was taken at Newton Theological Institution in 1922, the year he was ordained to the ministry. In 1924, Dr. Enslin earned the degree of Doctor of Theology at Harvard University. Colby College awarded him the honorary degree of Doctor of Divinity in 1945.

Dr. Enslin has lectured at the Philadelphia Theological Seminary, the Graduate School of the University of Pennsylvania, Chicago Theological Seminary and Drew Theological Seminary. He has served as president of the Society of Biblical Literature and Exegesis, and of The American Theological Society. He holds memberships in numerous learned societies. He is known also as an able and popular preacher.

In welcoming Dr. Enslin to the faculty, Dean MacLean declared: "The program of the Theological School is being restored and expanded as we move into our new building, Atwood Memorial Hall. Dr. Enslin comes to St. Lawrence not only as a scholar, but as a stalwart representative of liberal Christianity."

Construction work on the new school is going rapidly forward, and it is expected that classes will be held in Atwood Memorial Hall in September. The old building burned to the ground in 1951. The new building will be dedicated in October, during the sessions of the Convention of New York State Universalists.

The Universalist Leader and the C. L. C.

Many requests about the future of *The Universalist Leader* in relation to the Council of Liberal Churches and its proposed Department of Publications have come to this office during the last few months. These queries reflect anxiety, uncertainty and confusion to such a degree that the directors and trustees of the Universalist Publishing House have decided to submit the entire story to Universalists everywhere.

A prominent Universalist leader, minister of one of our larger parishes and former national officer, has crystallized the attitude of a great many of our correspondents in the following remarks:

"With respect to the future of *The Universalist Leader,* may I suggest that our people really do not know what the situation is and therefore, cannot react to it. Why do you not lay the cards on the table?

"My own conviction is that we must continue *The Universalist Leader* under some program, and must continue to propagate our particular faith in every possible way. You cannot sell 'liberal' religion as such on the local church front. You must talk in terms of a particular faith. This is what many of us fail to see or have forgotten in our zeal for a liberal council. Such folk seem to think that by merging activities on the top level, we shall be aiding local churches in their work. Not so. I hope you can do something to preserve the *Leader* to our people and to our cause."

Contrasted to the above statement is one by a trustee of the Universalist Publishing House (also a parish minister) when he commented on the proposition to merge the *Universalist Leader* and the *Christian Register* to form one liberal publication. This man said:

"I vote yes on this proposition, but I question my own authority to do so without guidance from the Universalists of my state. I believe there will have to be some action in our state convention.

The two points of view presented above represent the attitudes and uncertainties of hundreds of men and women who are both fair minded and sincere in their regard for the future usefulness of both Universalist institutions and the emerging Council of Liberal Churches. The fact that no clear mandate from our fellowship regarding the relationship of the *Leader* to the Council of Liberal Churches leaves both Universalist trustees and C.L.C. representatives in a position of very great uncertainty. The further fact that financial limitations will obviously slow down the time schedule of C.L.C. expansion provides opportunity for a thorough and realistic discussion of the future of both Universalist and Unitarian publications.

When the delegates from local Universalist churches voted to adopt federal union at Andover, Massachusetts in August, 1953, the proposition voted on contained recommendations that this union be implemented in three departments: Education, Public Relations, and Publications.

The project of bringing Publications under the Council of Liberal Churches has presented from the beginning a unique situation. Both the Beacon Press and the *Christian Register* are owned by the American Unitarian Association, the national organization of the Unitarian Church. Therefore, the recommendations of Andover with respect to Unitarian publications, constituted direct instructions with respect to Publications. The Universalist Publishing House and *The Universalist Leader* are not the property of The Universalist Church of America alone. Our House and our journal are, in fact and in law, owned and corporately controlled by our national organization *and by the various Universalist state conventions.* The Corporation consists of thirty trustees elected by state conventions. These trustees elect from their number a president and seven directors who constitute the executive board. Over-all policy is therefore controlled by the entire fellowship.

When your board of directors was requested several months ago by the Committee on Publications of the Council of Liberal Churches to merge *The Universalist Leader* with the *Christian Register,* the matter was presented to the annual meeting of the Corporation on June 16, 1955. Following discussion, it was decided that before any definitive action were taken there should be a survey of publications of both denominations and that study of our funds be made by legal counsel to ascertain what if any monies could be allocated to the proposed C.L.C. publication and what funds might be lost by the discontinuance of *The Universalist Leader.*

These surveys have been under way since that time. Legal opinion on the financial possibilities has not yet been rendered.

At the meeting of the Board of Directors of the Universalist Publishing House, January 19, it was *voted* to recommend approval of the merger of *The Leader* with the *Christian Register* to the trustees of the Corporation. It was also *voted* that the income from assets of *The Universalist Leader* which can be legally made available be allocated to the new publi

ation, *when, as, and if, it is established.* It was also voted at this meeting to call a Corporation meeting on February 9 and to send with the notice of said meeting a ballot on the above proposition.

It was not possible to secure a quorum for the Corporation meeting, which was therefore postponed. Seven trustees returned mail ballots. Of these, seven voted yes and three voted no. Three of the seven affirmative were accompanied by letters of negative protest.

The situation is clearly so indecisive that the entire matter must be presented both to our state conventions and to our General Assembly.

To make a wise decision in this important matter, Universalists must consider carefully the basic facts of church journalism.

The function of your national church journal for the past ten years has been quite frankly that of propagandizing the ideals and the works of Universalist churches, state and national organizations and their auxiliary bodies. The editorial policy of the paper has been based upon the realization that however desirable a journal of generalized, liberal religious opinion may be, the first duty of our one national publication is to support our particular denominational projects. We have not been narrowly sectarian. Neither have we been ashamed to promote our own work.

Since the reorganization of the Publishing House four years ago, we have done our work under austerity conditions. Every possible economy has been made and salaries have remained stationary. This type of management has enabled us to maintain your national journal with the help of an annual sustaining fund contributed by many hundreds of individuals, several state conventions, the Association of Universalist Women and the Universalist Church of America. This fund, which has increased year by year, went well over five thousand dollars this year. In spite of all of this, our budget has had to be balanced by the expenditure of our limited free funds. Under these circumstances, it has been impossible to do many things journalistically which we know are needed.

Throughout the last four years, your directors and trustees have been sharply aware of our need to raise additional capital funds. On two occasions during this period we set about to carry out such a project. In both instances, however, our action was postponed voluntarily to make way for the fulfillment of more immediate and pressing Universalist needs. The first of these instances was the destruction of the Theological School at St. Lawrence which called for a large capital fund raising project from Universalists without delay. The second occasion came about last year when, at the request of the trustees of the Universalist Church of America, *your* trustees again postponed a capital fund raising project, to enable the Universalist Church of America to carry out an expanded fund raising program including some current funds for the *Leader.*

It was and is the conviction of your trustees that whether the *Leader* and the *Register* be merged into one publication in years ahead or whether we continue to serve our denominations and the Council of Liberal Churches as separate journals, we must secure increased support from Universalist people. All non-profit publications of religious and educational organizations require a large measure of financial subsidy. The secular press has this kind of subsidy from advertising income which is completely denied church journals. Products that are consumed by "men of distinction," smokes that "satisfy," and vehicles that give you the "power glide" pay for your secular journals. Universalists and Unitarians must pay with dollars for their church journals if they want them.

If our Universalist people wish to continue a national Universalist publication, they and we must devise some practical means of greatly increased and continuously sustained financial subsidy. To carry on *The Universalist Leader* as a monthly publication *with a minimum of improvements needed,* we need a minimum annual cash addition to our income of fourteen thousand dollars. Such a subsidy would not be an overwhelming load if it were spread widely over *all* of our regional organizations.

If *The Universalist Leader* and the *Christian Register* are merged, the annual cost to Universalists cannot possibly be less than the fourteen thousand dollars mentioned above under any conceivably realistic budget. Assuming that Universalists mean to support whatever commitments they take on, the question of future procedure is not primarily financial.

The questions which your trustees most earnestly desire discussed and settled are: 1) Do our subscribers, local Universalist churches, and state conventions want *The Leader* merged with the *Christian Register* to form a new journal of liberal religious opinion to serve the C.L.C. and the Universalist and Unitarian Fellowships? Or 2) Do you want to continue publication of *The Universalist Leader* for the purpose of serving both the C.L.C. and propagandizing Universalism and Universalist activities?

DAVID L. PEIRCE, *President* — ALAN F. SAWYER
GORDON B. MCKEEMAN — CARL G. SEABURG
ROBERT L'H. MILLER — GUSTAV H. ULRICH
WILLIAM WALLACE ROSE — ALBERT F. ZIEGLER

More Memories of Camp Hill

Stanley Manning

The admirable article in the February LEADER by Almon Strain has started reminiscences that go back before the founding of the Southern Industrial Institute, the school which grew out of a dream of Dr. Quillen Hamilton Shinn.

Dr. Shinn was a warm friend of our family — my father and mother had attended the summer meetings at the Weirs in New Hampshire — predecessor of Ferry Beach — and when Dr. Shinn began soliciting funds for the establishment of a Universalist school in the South, he and Mr. Ward were guests in our home in Stamford.

His friendship was one of the influences which led me into the ministry, and after finishing my work at Lombard, he arranged for me to go to Americus, Georgia, as minister of the South Georgia Circuit of Churches. With half time at Americus, salary three hundred dollars a year, I had to fill the rest of the time with "appointments" in other churches, earning what I could.

After a time I became acquainted with some Universalists in Cordele, thirty miles away, and after two services in Americus, I went over there for Sunday evenings. My host and hostess were Mr. and Mrs. D. A. Pitts, whose daughter Grace was just finishing High School. The next fall she enrolled in a Baptist college for girls in LaGrange, Georgia, but came home after a few months, driven out by the continuous solicitation of faculty and students to be "saved" during a revival which so filled the thoughts and the time of everyone that classes became a very secondary matter. Grace was a dyed-in-the-wool Universalist, and would not change.

That is an illustration of the atmosphere and influence in many southern colleges fifty and more years ago. Some Universalist boys and girls were not as steadfast as Grace Pitts, and were won, or driven, into orthodox churches by college revivals. That led Dr. Shinn, "Grasshopper Missionary" in the South — also called "the St. Paul of the Universalist Church" — to desire urgently the establishment of a Universalist school to which such young people could go. With him, an urgent desire meant immediate action. He began "talking it up" in the South and in the North, and finally had made sufficient progress so that he asked Lyman Ward, just graduating from the Theological School at St. Lawrence, to undertake the task of heading the school he had in mind, which he confidently hoped would become a college with a theological department for the training of southern boys for the Universalist ministry in the South. It was on one of their soliciting trips that they were guests in our home.

There was friendly competition among several southern churches for the location of the school, and Camp Hill was finally selected. The generosity of Mr. D. A. G. Ross, "Uncle Green Ross," as he was generally known, was a determining factor. He was the "moderately well-to-do farmer" referred to in Almon Strain's article, and for him the first building to be erected was named Ross Hall. He told me several times of his adventures as one of a squad of Confederate soldiers who captured Dr. Mary Walker, who insisted upon her equality with men by wearing men's clothing, an act which caused no end of gossip, amused and otherwise, when ladies just didn't do such things. She was one of that little group of women, along with Clara Barton and Mother Bickerdyke, who ministered to the often neglected wounded during the war.

So Lyman Ward became the first principal of the Southern Industrial Institute, although the idea originated with Dr. Shinn, and the spade work in securing funds was done by him.

In the early days before Ross Hall was built, when some of the classes were held in the "shack," one of the old plantation buildings, the students sat in class on rainy days with umbrellas over their heads. Before I went to Camp Hill, the old family residence, known as the Haunted House, had been repaired as a home for Lyman Ward and his family.

After a very few years it became evident that there was not sufficient financial support to realize Dr. Shinn's dream of a southern Universalist college and theological school, and Mr. Ward took the lead, meeting with bitter opposition from some of Dr. Shinn's friends and supporters, into transforming the school into one for the children of white families

who had meager educational opportunities, and sometimes none at all. It was not too different from the early plan for Negroes at Tuskegee, some thirty miles away.

The change was inevitable, but it resulted in hard feelings that endured for many years. An incident illustrates the spirit of Lyman Ward. A man who was bitter in his resentment met Mr. Ward on the street one day and was explicit in what he thought of him and of what he had done. Mr. Ward said nothing until the man had exhausted either his breath or his vocabulary or both, and then asked, "Was that all you wanted to say to me?" When the man allowed that it was, Mr. Ward walked off without another word and the man acknowledged that "He never was so beat in all his life."

There are many memories that cluster about my work in Camp Hill. I went there as minister in the late fall of 1905, the arrangements having been made by the Rev. Almon Strain, father of the writer of the LEADER article, who was then state superintendent of churches in Alabama. Because of my boyhood acquaintance with Mr. Ward, I was often at the school, and several times a guest in his home.

In 1906 or 1907 there was a "banquet" served in the long central hall of the main building, and Mr. Ward, who presided, unexpectedly called on a farmer who lived some eighteen miles away and who had sent four of his children to the school. "Mr. Ward, I cain't read nary a word," he began — but he was determined that his children should be better prepared for life. One of them, Homer Hosea Ballou Mask, later was on the staff of the North Carolina State Agricultural Department.

As a part of the Commencement exercises in one of those years, Olga White, whose family was one of the most loyal in our Pensacola Church, and who was the instructor in English and Literature, directed *Midsummer Night's Dream* on the little stage in the assembly hall. It was far from a finished performance, of course, but it was done with a spirit that a professional company could not match, for the boys and girls who took part came from a background almost exactly like that of the characters of the play within the play.

Miss White resigned unexpectedly in the late summer of 1907, and Mr. Ward could not find anyone on short notice to take her place, so he asked me to fill in until someone else could be found. So I taught for several months a wide variety of subjects, for after the students had registered, the five or six teachers — Mr. Ward was away on one of his frequent soliciting trips — juggled class schedules and subjects around so as to fit the varying needs of the boys and girls, a few of whom, even in their teens, had never been to school before. My schedule included American and General History, English Literature and Rhetoric, Physics, and a class in Arithmetic that was doing the work of about the third grade.

The memory of those days and my friendships with the students is a cherished one. One of the latter was Hal Kearns, not one of the under-privileged, for he was a city boy from Durham, North Carolina, and after his graduation he went on to St. Lawrence, fulfilling at least a part of Dr. Shinn's dream, that the school would prepare southern boys for the Universalist ministry.

ALTAR FIRES

Today I lighted my altar fire —
As the smoke rose
Through the plum tree
And met the frosty air
I said a prayer of thankfulness
And asked the smoke to bear it
To the friends who have gone before.

If you had been watching from over the hedge
You would have said,
"She is burning trash today,"
But you would have been mistaken.
There were letters and cards of sympathy,
Faded ribbons from memorial flowers,
Words of love when tragedy came, —
Messages to lighten the darkest hours.

There were gay cards, too, with bells and stars,
Santa and reindeer,
Pine trees and church steeples,
Madonnas and angels,
And the babe in the manger.
They had come because someone loved us,
Old friends wishing us well,
Telling their joys and their sorrows,
And their hopes for a bright new year.

Some day I might leave my treasures
For other persons to burn.
To them they would be trash, so you see,
I'd rather light an altar fire
And watch the words go heavenward,
While the thoughts became part of me.

—ETHEL F. MANNING

Religion in Europe

Howard Schomer

Within the Roman Catholic Church in **France** the "worker-priest issue" will not be stilled. Although eight months ago the Vatican forced the disavowal of this radical form of identification with the proletarian masses, ordering the worker-priests back to their dioceses or monasteries, a documentary collection on this whole struggle has just been published by those worker-priests who, remaining on the job in factory or mine, are now in open disobedience to their ecclesiastical superiors. They declare it is the majority of all the worker-priests who refused to draw back from the mission to the proletariat, and they reveal the solid basis — in doctrine and in social facts — upon which they dare to take their stand. Rome seems no closer to a solution of this problem than it was a year ago when worker-priests were headline news.

* * *

An **Austrian** journalist who has lived a long time in **Russia** declared recently: "The clergy in the Soviet Union are now relatively well off. They are no longer victims of discrimination, and the occupation of priest and minister is classed among the intellectual professions, favored by government regulations. In many villages the priest is also the bookkeeper or secretary of the collective farm. Almost all the Protestant ministers work as full-time government clerks." He adds the law prohibits religious instruction to those under sixteen years of age, but that out-and-out anti-religious propaganda has become a mere routine affair.

* * *

British churchmen are quietly seizing every opportunity to penetrate the "iron curtain" and to grasp the oustretched hands of **Russian Christians.** A distinguished interdenominational delegation has been visiting the Russian churches. It is composed of a Methodist moderator, a leading Congregational lawyer, a Quaker with a concern and an Anglican canon — all active in Christian pacifist movements!

* * *

Although the Roman Catholic Church sent no official observers to the Second Assembly of the World Council of Churches at Evanston, an outstanding **French Catholic** journalist, himself a monk, was present and followed every part of the vast series of meetings with lively zest. In the news bulletin he edits, **Toward Christian Unity,** Father Dumont presents his "First Impressions of the Evanston Conference" in a careful report of more than six thousand words, with the official permission of his Superior. Characterized by the most fraternal spirit throughout, his general report concludes by saying that at Evanston church representatives came closer than ever before to taking a "new look" at those positions which their denominations have always felt absolutely beyond question, required by God's Word. He rejoices that, for the churches, "repentance . . . has come down out of the realm of generalities and is now being applied to its proper object." Concerning church unity he feels that the work accomplished at Evanston "furnishes a very rich soil upon which it will be possible for us Catholic theologians to follow with keen interest the ecumenical dialogue."

* * *

Thanks to the initiative of the World Council of Churches the Protestants of **Yugoslavia** were able to receive a Providential visit last autumn. All the churches of that country, Orthodox and Roman Catholic as well as the Protestant minority groups, are reeling under the shock of the complete separation between church and state decreed by the Yugoslav government. In all Europe west of the "iron curtain," only France has a similar constitutional disestablishment of all religious bodies. Hence a top-flight delegation of French Reformed and Lutheran ministers was sent, at the invitation of Yugoslav Protestants, to acquaint their Synod with the encouraging fruits of fifty years' experience of complete separation of church and state. The Frenchmen were able to visit fifteen Yugoslav parishes, become acquainted with some twenty Yugoslav pastors, and speak in complete openness with leading figures in the big Orthodox Church.

MANY GERMANS WERE ELATED to hear that Russia plans to return the Sistine Madonna, Raphael's remarkable painting, to the Dresden Gallery when the building is reconstructed. This writer doesn't think it the best Madonna, but it is a treasure for all mankind. When Augustus III of Saxony acquired it, the only spot where it could be hung and be well-lighted was where his throne stood — so he moved the throne. (Worldover Press.)

THE LIBERAL IS FREE TO MOVE!

William Wallace Rose

LIBERAL: adj., whatever pertains to the free man. In religion liberalism means the constant adjustment of religious beliefs to scientific conceptions.

ORTHODOX: adj., the correct or right opinion; approved. In religion orthodoxy means conformity to Christian faith and doctrines as represented in the early creed.

To describe these two philosophies in action: the orthodox Christian starts with doctrines and beliefs that are pleasing to him, then gathers evidence in support of them. The liberal Christian starts with the known facts and bids them lead him wherever they will, regardless of preconceived ideas.

And because this procedure is often upsetting, the first test of a religious liberal is to face hard questions, accept unorthodox answers, and then move forward to new grounds for belief. Liberalism means the freedom to move forward!

Is this being unfaithful to the "faith of our fathers?" Every advance man has ever made in any field has been made at the expense of some faith or conviction of his forebears. My grandmother firmly believed in the Second Coming of Jesus, to take over his kingdom. She also believed that crushed onions tied to the wrist of a feverish person would reduce the fever.

Am I in disrespect to my grandmother's science if I resort to better methods of prevention and cure of disease? Or to her religion if I look to Jesus for something more vital to the world's salvation than his sudden return in the flesh?

The liberal only claims the right to "prove all things and hold fast to what is true." And he grants the same right to others. Which explains the tolerance among liberals toward those who go to the extremity of the extreme in religious ideas. If tolerance of deviating opinions is a sin, then the communist practice of liquidating deviationists is a virtue! The liberal wants to liquidate nobody. Truth is a flying goal, always tantalizing us to catch up with it. We are confident that man will find his way among the conflicting ideas, if given enough light.

In brief: Religious liberalism is not a catechism, with loaded questions and authoritative answers. It is a state of mind; a blessed and happy state of mind, one this groping world needs sorely.

For the liberal is a conservative, in that he wants to conserve the best in religious tradition. But not a die-hard conservative who will not budge an inch for the sake of getting on.

And he is a radical, too, wanting to get at the root of things, to keep them alive that they may grow. But not a revolutionary radical who wants to pull things up by the roots.

He is above all an independent, a free man. He follows no party-line blindly, but exercises his God-given right to say yes or no. His norm is not a faith "once and for all delivered to the saints," but a living faith, based on "the truth, known or to be known."

A PSALM FOR THE TIMES

"Lift up your voice with strength; lift it up, be not afraid," for the time for choosing is at hand! Spare not your voice, O myriad peoples of the earth; lift it up from the valleys of despair and death, and let it sound like a trumpet from the hills of hope!

Lo a shadow of death falls upon us from the Nevada Flats, the forests of Siberia and the expanses of the Southern seas. Clouds of darkness are round about us, yea both light and darkness are its swaddling clothes. Its beauty has the kiss of doom and nothing is hid from the heat thereof. Its rain falls on the just and the unjust and the pains of hell seize hold upon them. The good earth is desolated and my people burrow in the ground until the danger be overpast. Man, the lord of creation, is like unto the mice of the field, seeking a covert in the deep places of the earth, a shelter from the searing flame.

Cry aloud,—all ye peoples of the wide earth! Lift up your voice with strength! Let your protests be heard in the Councils of the nations and your denunciations in the palaces of the powerful. "Let justice roll down like great waters and righteousness like a mighty stream!"

If you will put aside your hatreds, O ye inhabitants of the whole earth, and seek understanding and peace, each with his brother man; if you will pluck out the selfishness in your own heart and know all men as brothers; if you will choose the way of life, not death,—then this horror and desolation shall be unto you as light and healing, and all peoples shall walk together in gladness and hope and none shall make them afraid.

"Lift up your voice with strength, O ye peoples, lift it up and be not afraid." Speak unto all men that they forsake the ways of death, and live as friends. Then the desert places of the heart and mind shall blossom as the rose, and a highway shall be there—*A Way of Life*—and all men shall walk together therein.

—ALFRED S. COLE

"The Universalist Leader Brings the World to Your Door"

So says the Rev. Bob Dick as he demonstrates to his parishioners in Lyons, Ohio why every Universalist should be a subscriber.

Give an introductory subscription to "The Universalist Leader" to each new church member this Easter.

Conversations With Universalists

DELAYED hearty greetings, my fellow Universalists! Not since last November have I chatted with you in this manner. Frankly, I've missed doing so. Some seventy-nine Universalists have written or spoken to me about the omission. Many have wondered whether the number of responses seemed sufficient to warrant the continuation of these "conversations."

In all two hundred and eighty-five of you have responded. This percentage of subscribers, I am told, is greater than the average of reactions to material in religious publications. Hence, you are not responsible for the four-months lapse. Rather, it is gratifying to know that Universalists are above average in responsiveness. My appreciative compliments!

The reasons for the hiatus are on my side. They stem from the responsibilities placed upon me by the U.C.A. Bylaws and from the limitations of the LEADER as a medium to inform all Universalists fully about denominational affairs. Incidentally, such limitations are not due to any lack in the LEADER and its personnel.

Just glance at some of my activities as your denominational executive officer! The accounting in my 1954 federal income tax return of money received from the U.C.A. for travel is revealing of one aspect. In that year on business above the local level, I visited forty-two churches in eleven states and Canada, traveling 16,885 miles — 7,925 by car, 4,520 by train and 4,440 by plane. And every visit involved both extensive preparation and follow-up! When in the office, in Boston and at home, every waking moment is confined with multitudes of administrative duties: mountains of minutes, reports and letters from U.C.A. trustees, departments, committees, staff, and from State Conventions; endless meetings with various denominational groups, usually all day and evening sessions; volumes of correspondence and countless conferences with individuals alone, minister and lay; hours of study on denominational problems involving personnel, finance, program, policy, public relations, and even law. Then, on top of all these strictly U.C.A. matters are the complex problems and negotiations of implementing Andover's vote for Federal Union through the medium of the Council of Liberal Churches. Fully one-third of my time these last six months or so has been devoted to C.L.C. matters. Thus, your General Superintendent has a seven-day-and-night-a-week job. And the same is true of all the staff at 16 Beacon Street. There are no complaints. This is just a bit of the information all Universalists should have. There are too few of us here at Headquarters for the vast amount of work to be done for you. I merely want you to understand one reason for the lapse in these "conversations." There isn't time for anything but the absolute necessities of the position.

Yet, in our cumbersome form of democratic organization, where every Universalist has a direct voice in denominational affairs, it is all the more vital that your executive officer should report directly to all Universalists on matters of our common concern. Were there a satisfactory means of doing so, I would find time somehow to report all denominational developments regularly. But, the LEADER is not adequate for such purpose. Why? In the first place, only a small percentage of Universalists subscribe to the LEADER; it doesn't reach all. In the second place, the LEADER is not a private means of communication for Universalists only; it reaches the general public through libraries and other ways. In using the LEADER, I would be broadcasting our delicate internal affairs to the world. That would be embarrassing, if not fatal.

Democracy is sound. But, to work efficiently democracy demands people of good sense and will to participate. Universalists meet those requirements. In addition, however, people must be fully informed, they must know all the facts in order to make wise decisions. There is where we fall down — in getting the information, the facts, out to all Universalists. The biennial report of a General Superintendent at General Assemblies is not enough, and that is semi-public

Perham, Butler, Alvord, Dr. Voss, President Springgall, John Hansen, the Rev. David J. Hayeman.

MIDWINTER MEETING OF UNIVERSALIST LAYMEN

Over fifty Universalist laymen of ten states, representing the national organization and state and local chapters, gathered at the midwinter meeting at the Universalist Church of the Messiah, Philadelphia, Pennsylvania. Among these, national officers and trustees present were Cyrus F. Springall, president; Roland Gammon, vice-president; Henry W. Felton, secretary; Sylvester B. Butler, Harold S. Latham, Harold S. Perham, trustees.

Following registration at two o'clock, the executive board held a business meeting. A general meeting of the representatives of clubs took the form of a general discussion of the laymen's function in liberal church work.

The evening session was a banquet at which Orien Alvord presided as master of ceremonies. President Springall was introduced and spoke briefly, outlining the history of the Association of Universalist Men and prophesying for the organization a future of growing usefulness to the cause of Universalism. Emerson Hugh Lalone, editor of *The Universalist Leader,* thanked the men for their reiterated policy of support for our national church journal. John C. Hansen, financial director for The Universalist Church of America, offered the services of his department to Universalist churches in raising their budgets.

Dr. Carl Herman Voss of the American Palestine Committee was the feature speaker of the evening. Dr. Voss, speaking to the question, *Whither Liberal Religion?,* challenged his hearers to make liberal religion work by deep personal commitment to the ideals and values of a Universalist faith.

The conference ended with the Sunday morning service in which the men joined with the congregation of the Church of the Messiah. Assisting the Rev. David J. Hayeman in the chancel were president Springall, vice-president Roland Gammon and Harold Perham. Mr. Springall offered the Invocation. The Scriptures were read by Roland Gammon and prayer was offered by Mr. Perham.

Conversations With Universalists

anyway. Since assuming this position, I have felt the urgent need for some effective means by which I could keep all Universalists fully informed of denominational problems as they develop, some way we could communicate with the privacy of a family circle. Indeed, there are matters of grave portent of which all Universalists should have been frankly advised long since. But, how? I'm stumped. Maybe some of you will come up with a solution.

Meanwhile, there is one item that I can here emphasize. The Joint Assembly with the Unitarians is to be held in Detroit next August 24-29. Questions of tremendous significance are likely to come up for decision there, and the answers will have far-reaching effects upon liberal religion generally and upon Universalism particularly. It is of utmost importance that every Universalist church be represented at Detroit by its full quota of delegates, plus large number of other members. More than that, every church should institute programs immediately by which all the issues of U.C.A. and C.L.C. may be studied and discussed by its members. We must have delegates and others at Detroit who are as fully informed as possible. Let all churches give this necessary undertaking a high priority of attention between now and the Detroit Assembly. — BRAINARD F. GIBBON

Reactions Of Our Readers

BOTH IN OUR HISTORY AND IN THE HEARTS OF LIVING UNIVERSALISTS

To the Editor:

May I suggest the great importance publishing, in addition to the forthming history of Universalism by Dr. ott, a short twenty-page pamphlet ting forth Universalist history in a pular style, designed to influence ge numbers of people.

The historical record of Univerism will show that John Murray is in some ways a rather liberal Unirsalist in his time, not a complete nservative as some today would call m, and that he and other Univerlists were strong advocates of soal action by the churches. Indeed, eir resolutions passed in 1790 were e boldest and most forthright of acks upon war, slavery, and the talitarianism of the day. Early Unirsalism was even moving in the dition of world religion in some reects.

The historical record will show that en like Thomas Jefferson, Benjain Franklin, and John Adams were sociated with the up-building of the st Universalist churches, lending eir moral support to Universalists well as Unitarians. It will show at outstanding scientists, like John tch, the inventor of the steamboat, d leading deists, like Elihu Palmer, ere among the active founders of the niversalist church. It will show that rly Universalism was first Sabellian d then avowedly Unitarian.

Today, when there is a tendency for e liberal Universalists to reclaim eir heritage, it would be well if all e facts were brought out, for the cts cannot help but put Universalism ck upon the path of progress and orld religion, leading to revival both spirit and numbers. In addition to r. Scott's book to which we all look orward anxiously and happily, we eed an incisive twenty-page pamphlt, illustrated, bringing out the facts f yesterday and today.

—HUGH WESTON

augus, Massachusetts

RECALLS THE UNIVERSALIST FOUNDERS OF CINCINNATI CHURCH

To the Editor:

The story of the Temple-Universalist Church in Cincinnati is, indeed, an interesting one. To me it has peculiar significance.

My maternal grandfather, Enion Singer, I have always been told, helped organize a Universalist Church in Cincinnati. He was born in Perma in 1800.

Later, my father, the Rev. William Wallace Perry, was born in Louisville in 1824. As a young man, he was reading for the ministry in the fashion of that early period, with the pastor of the Louisville Universalist Church, the Rev. W. W. Dean.

In the course of his studies, he went to Cincinnati to obtain literature from Grandfather Singer, whose home was headquarters for Universalist literature in the Middle West.

Father and Mother (Hannah Singer) were married in 1850, when he was pastor of our Church in Oxford, Ohio.

I am the last remaining member of the family (at eighty-six) and have been a member of the church here in Washington over seventy years.

I would be glad to know if my grandfather's name, even traditionally, has been preserved in Cincinnati.

H. IDA CURRY

Washington, D. C.

GIVE TO THE UNIVERSALIST CHURCH

To the Editor:

"Make a contribution to the Unified Appeal."

What kind of "appeal" does that have? Who wants to "give to an appeal?"

In the Universalist Church of Hollywood, we always say, "Give to the Universalist Church of America," and we constantly talk about what "the Universalist Church of America" is doing—for us and in extension of our reach of service.

I put the large inside double-page of "Our Responsibility" on the bulletin board and you can hardly see the tiny letters in the center, "the Universalist Church of America." It is headlined by "give to the Unified Appeal." Is it good psychology?

—SHELDON SHEPARD

Hollywood, California

ENJOYED LEADER

To the Editor:

I enjoyed the latest *Leader* (January, 1955) very much; article on Cincinnati, review of *Fear, the Accuser,* and the article on Schweitzer.

HUGH WESTON

Saugus, Massachusetts

THE CHURCH AND THE ALCOHOL PROBLEM

To the Editor:

I want to commend the literature of the Unitarian Temperance Society, 25 Beacon Street, Boston 8, Mass. A very splendid pamphlet entitled, *A Liberal Looks at Alcohol,* written by the Rev. Royal Walter Jones has been published by it.

As I see it, the church must come to grips with the liquor traffic sooner or later, as alcoholism is now rated the fourth greatest health problem in America. And it is also estimated that the lives of thirty million Americans are less happy because of the seven million alcoholics and excessive drinkers. Each of these seven million has loved ones, relatives, and friends who must deplore his condition and more or less worry and grieve over him. Do we care about any or all of them? Do we really believe in the supreme worth of every human personality?

—MORLEY R. HARTLEY

Lansing, Michigan.

Our Library Desk

JAMES FREEMAN CLARKE—

Disciple to Advancing Truth
By Arthur S. Bolster, Jr.
Beacon Press, Boston, Mass.
Price $4.50

This is a biography of a Unitarian clergyman of the nineteenth century who was a middle-of-the-roader. After writing a Doctrinal thesis on Clarke, Arthur Bolster has done a most creditable job in bringing together items of human interest in Clarke's life and a review of pertinent historic problems. Special attention is paid to the controversies within the American Unitarian Association wherein Clarke served for a few years as Secretary. There is also a good index.

Probably James Freeman Clarke would never have had a biography except that his grandfather, the Reverend Doctor Freeman who helped make King's Chapel Unitarian, arranged for young James to live with him. Being an only child of sensitive nature and living with his grandfather who saw to it that a Classical education was well begun at home, James soon acquired the habits of a scholar and the reflective enquiry of an introvert.

Harvard College was a natural step after Boston Latin School. It was a happy one, too. James, born on April 4th, 1810, found himself surrounded by stimulating colleagues such as Oliver Wendell Holmes, William Henry Channing (grandson of William Ellery) and Margaret Fuller. His fellowship of companions and those whom he admired soon grew to include: George Ripley, Ralph Emerson, Theodore Parker, Orestes Brownson and Elizabeth Peabody. His decision to go to Divinity School was a foregone conclusion. But after graduation the Unitarian Churches of the day, perhaps in contrast to the intellectual activity of his previous distinguished company, seemed stodgy and conservative. At the same time Clarke did not see an answer either in Emerson or Parker, whom he felt to be too extreme.

His first Church in Louisville, Kentucky was too far from Boston to satisfy Clarke's interest in Transcendentalism and other current topics. His seven years there gave him a sense of the worth of persons and an insight into the problems of slavery which were to stand him in good stead thereafter.

Upon his return to Boston with a wife and a tested philosophy, he was ready to build his Church of the Disciples. His success here waxed and waned depending upon his health, the financial straits of the Church and upon the public reaction to issues which he treated. For example, he upheld the right of Theodore Parker to preach in his Church. Parker was currently being denounced for his sermon "On The Transient and The Permanent in Religion." Clarke did not agree with Parker, but paid for Parker's right to speak by losing a portion of his own members.

Clarke preached that "reason" was a criterion of truth. Yet traditional Christianity has much to offer. For example, Jesus, like Adam, is not God, but more perfect than man who has sin. Jesus' love was the mediating relation between man and God. Clarke insisted that religious principles be applied. He himself expressed them in supporting the temperance movement, woman suffrage, civil service, anti-slavery crusades and Church organization. He tried to make his Church really democratic by abolishing the custom of renting pews and having congregation participation in the service. His success here too was ephemeral.

He supported the Civil War but was most active in the era of Reconstruction. "The nation saved by blood, purified by fire, is not to be ruined by pickpockets" he preached and the people had respect for his opinion even if they didn't join his Church. He used his prestige and position as delegate to the Republican Convention in 1873 to nominate Hayes. Later he worked to defeat Blaine and elect Cleveland in 1884.

Throughout his life he carried a undying optimism in man's abilit to progress and dedicated himself t the task conscientiously and sacr ficially.

—MAURICE W. COB

THE CHRISTIAN HOPE

By T. A. Kantonen
Muhlenberg Press, Philadelphia
Price $1.50

Dr. Kantonen is a Lutheran theolo gian. He differs in some few ver technical minutiae from other contem porary theologians. He concludes from scriptural revelation, that the tru Christian hope arises only out of God' revelation of himself in Christ. Christ since his resurrection, has been lord o history and, through history, in time will bring the kingdom of God o earth. A distinction is made betwee the kingdom of Christ, now in effect and the kingdom of God, which is t come. Until his second coming, Chris works through the Holy Spirit, whic uses the Church as the instrument o man's salvation. The time of the sec ond coming cannot be determined b man but visible signs of its approac will be 1. the maturation of good *an of evil,* 2. the completion of th spreading of the gospel (which ma require the victory of Christianity ove all other religions, 3. the conversion o the Jews, and 4. the extreme intensif cation of the conflict between good an evil. At the second coming the righ eous are resurrected from the "nothing ness" (sleep?) of death, and "Hop will become fulfillment when in th life everlasting, with all evil and im perfection purged away, we shall se our Lord face to face and have perfec fellowship with him." The soul is no in itself immortal but depends on th grace of God for its resurrection an clothing in a spiritual body. As to th final disposition of the wicked, ther is some doubt. "Whether or not Go will one day . . . transform into hi likeness even the most defiant of hi enemies or . . . destroy those forms o life which are out of harmony with hi new creation, he has not revealed t us."

—A. F. Z

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

REEDOM AGENDA ROGRAM

The Rockland, Maine, Association Universalist Women must be one the first groups in the country to rticipate in the *Freedom Agenda* ogram which is being sponsored by ny national organizations. The ckland A.U.W. had some twenty al organizations as their guests for discussion of the Bill of Rights by a nel composed of four members of e local League of Women Voters, hich publishes the *Freedom Agenda* mphlets from which the program kes its name.

The Universalist Service Committe, one of the forty-eight national ornizations which is to sponsor the *eedom Agenda* program, the purse of which is to "foster greater unrstanding of the main principles of merican liberty," has asked all Unirsalist groups to participate in the ogram in one way or another. No oubt many local Universalist wom's groups will want to follow the exmple of the Rockland women and onsor a similar occasion for their vn community organizations.

HE CLARA BARTON IRTHPLACE GIFTSHOP

A substantial share of the funds hich are used to maintain the birthace are realized from the sale of rticles in the giftshop which is locatd in the ell of the little farmhouse. rticles are now needed to replenish e present stock if we are to be preared for the increasing number of sitors we will welcome during the nonths ahead, all prospective customers. Universalist women are asked to send articles suitable for sale to the Clara Barton Birthplace, North Oxford, Mass. Contributions of money will be used to purchase stock, other than handwork.

SERVICE OF DEDICATION FOR UNIVERSALIST WOMEN

Many favorable comments have been received from the groups which have used the service, *Light From Many Lamps,* written by Mrs. Stanley Rawson of Portland, Maine. In addition to the single copies, which were mailed to each state and local president, some one hundred groups ordered them in quantity, making a total of about three thousand women who participated in this annual service for Universalist women. The service was observed throughout the country from Pasadena, California to Caribou, Maine, and from Alabama to Canada, with the orders varying from four to one hundred and fifty. In some instances the women's organization has continued to meet even though their church is no longer active and these groups particularly, spoke of how much this annual service means to them.

EXECUTIVE BOARD TO MEET

The spring meeting of the executive board of the Association will be held April 26-29 at the Framingham Conference Center, Framingham, Mass. In addition to the regular business of the organization, the members will be concerned with the plans for the coming biennial session and the summer institute programs.

WORLD HEALTH DAY
April 7, 1955

- OBJECTIVE; The attainment by all peoples of the highest possible level of health.
- MEMBERSHIP; 84 countries, including 3 Associate Members.
- FOUNDED; 1 September 1948.
- HEADQUARTERS; *Palais des Nations, Geneva, Switzerland.*
- REGIONAL OFFICE; *Washington,* **(Pan American Sanitary Bureau)** for the Americas.
- FUNCTIONS;

  1. A Specialized Agency of the United Nations, WHO is the world's *directing* and *coordinating* authority in international public health.
  2. WHO is the world's clearing house for *medical* and *scientific information,* where health workers can learn of the latest discoveries and techniques and of the means to adapt and apply them in their own countries.
  3. WHO promotes *research* in the field of health.
  4. WHO establishes *international standards* for drugs, vaccines and other products.
  5. WHO gives technical assistance to *fight disease* and to *improve health conditions* throughout the world. A primary function is the strengthening of national health services through *education, demonstration* and *training.*

SOCIAL ACTION

The women of the Universalist Church in Oak Park, Illinois, have become actively engaged in two social action programs, one of which is centered in the local community where they co-operate with the Welfare Council. The Church House is being used once a week for recreation and classes for "senior citizens," men and women from all walks of life. Reading aloud and discussion groups are held for those with poor eyesight, all sorts of handicrafts are taught the active; others come for cards and games. The people bring their own sandwiches while the Universalist women who set up the tables and make the coffee feel amply repaid in serving this group because of the deeply grateful and loving appreciation of the recipients.

The second program is at the Ryder Community Center, one of the Universalist Service projects. Here too, "senior citizens" meet and the need for help is more noticeable since many of them in addition to having had few privileges in their lives do not speak English. Two young women from the Oak Park Church go to this "club" once a month, identifying themselves with the people to such an extent that when they are called upon to make suggestions or their opinion is solicited, their answers are accepted by the group. They began by helping the officers to conduct their meetings; they have now progressed to the exciting stage of discussion meetings, particularly about racial problems, for while LeClair Courts Housing Project is open to all races and in theory, there is no segregation, the important factor of public opinion can determine the success or failure of the plan.

—ROBERTINE RICE

1955 YEARBOOK

The fourteenth annual *Yearbook* of The Association of Universalist Women will be ready for distribution in April. Mrs. Alice E. Taylor has written the foreword to the present volume, which includes in four sections organizational information, program materials, a service program, and a series of worship services written by Universalist laywomen. As is the custom, each state and local Association president will be mailed one copy. Additional copies may be purchased for fifty cents.

CENTRAL FELLOWSHIP COMMITTEE

The Central Fellowship Committee completed the following actions on March 16, 1955:

VOTED to grant a Letter of License as ordained clergyman to the Rev. George E. McDonough, a Congregational clergyman.

VOTED to appoint the Rev. Carl H. Olson and the Rev. George M. Lapoint to act as a commission for the Central Fellowship Committee to examine for ordination Mr. Bjorne O. Kjelshus as to his fitness in purpose, character, training and ability for the ministry.

VOTED to waive notice of the examination of Bjorne O. Kjelshus for ordination.

VOTED to accept the transfer from New York State of the Rev. Russell W. Lockwood.

VOTED to ratify the action of the Ohio Fellowship Committee taken on October 24, 1954, in granting to Mr. Lawrence Kratz the right to perform the Christian Ordinances.

—ESTHER A. RICHARDSON, *Secretary*

UNIVERSALIST ARTIST GIVES BEETHOVEN RECITAL

Aiko Onishi, talented pianist, brought from Japan by the National Association of Universalist Women to study at the Eastman School of Music, Rochester, N. Y., gave an inspired performance of the towering Beethoven No. 5 Concerto (the Emperor) at Kilbourn Hall, March 10. Aiko is seeking her Artist's diploma.

As the Rochester music critic, Harvey Southgate, wrote: "Miss Onishi is an artist of peculiarly sensitive touch of rarely musical temperament." Dr. Howard Hanson, head of the Eastman School of Music, was heard to say, "There's something pulling at the heart strings whenever she plays." Aiko was applauded tumultuously and recalled for many bows. Over thirty members of the Rochester church were in the audience and two of Aiko's Japanese friends studying in New York came up for the concert.

HOLLYWOOD UNIVERSALIST STUDENT WORK

Through the Hollywood Church, the California Universalist Convention is doing Universalist-Unitarian student work on the campus of the University of Southern California. Dr. Sheldon Shepard, minister at Hollywood, and Paul Dees, member of the church and Universalist Ministerial Licentiate, are planning and carrying on the work with Paul spending a good deal of time on the campus. Approximately twenty students are currently interested and helping to plan social and study activities.

LEWIS CALLED TO ARLINGTON UNITARIAN CHURCH

The Rev. William Whittemore Lewis, for ten years minister of the federated Unitarian - Universalist Church in Portsmouth, N. H., has been chosen fifteenth minister of the First Congregational Parish (Unitarian) in Arlington, effective September 1.

He will succeed Dr. John Nicol Mark who has served the Arlington parish twenty-eight years. Dr. Mark becomes minister-emeritus next September. He will live in Marblehead.

Besides his Portsmouth pastorate Mr. Lewis, since 1949, has been superintendent of Universalist Churches in New Hampshire, involving twenty-one societies. For three years, he has been a member of the board of the American Unitarian Association.

Mr. Lewis, forty-two, was graduated from Tufts in 1936, and from its Theological School two years later. Before going to Portsmouth in 1945 he had held pastorates in Westford and Keene, N. H.

He is married to the former Lois Folsom of Pittsfield, Me. They have four children.

News of Churches and Church People

ORANGE UNIVERSALISTS DEDICATE MEMORIAL WINDOW

Sunday, March 6, was a memorable
for the Church of the Redeemer
niversalist), on Ridgewood Ave-
e in East Orange, N. J. On that
e the parish dedicated a Memorial
ndow located just over the altar in
chancel. Placed in its present po-
on last summer, it formed part of
church for many years when the
er stood in a previous location in
wark.

The central picture is a reproduc-
n of the famous painting, "Christ
l the Rich Young Ruler," by the
rman artist, Heinrich Hofmann.
e young man, interested in Christ's
chings, asks how to inherit eternal life. On being told that he must sell his possessions, distribute to the poor, and follow Jesus, he turns sorrowfully away, for in the words of Luke, "He was very rich." Hofmann shows Christ pointing to two beggars in the background with the ruler eyeing them quizzically, trying to come to a decision.

Before the congregation settled in its new church, the architect made provisions for the installation of the window at a later date. When time for the actual placement arrived, it was discovered that the original window was too small. Hence several new portions were added, including the three top panels. It is to these panels that the window's symbolism is confined. The descending dove in the topmost section represents the Holy Spirit and is based on the accounts of Jesus' baptism which state that the Spirit came upon him like a dove. Just below are the forms alpha and omega, the first and last letters of the Greek alphabet. These, carrying out the mood of Revelations 1:8, symbolize Christ as the beginning and end. It should be noted in passing, perhaps, that several grape clusters cling to the marble column behind the figure of Christ. Grapes, used symbolically, represent the service of Communion, but it is not known if they are thus employed here.

The sharp reader will see that the picture as here shown is the reverse of Hofmann's original. The window was erected to be viewed from the exterior of the church and in this way be a ministry to passers-by, pedestrians and motorists alike. It is a reminder of faith. That it has this effect is evident from the many favorable comments it has caused, not only in the immediate neighborhood of the church but in the surrounding area as well. Ridgewood Avenue, on which the church is situated, is heavily traveled as is Orange Road nearby. Occasionally, a motorist will pull over to the curb to observe the window for a few moments. At times persons walking by pause awhile to reflect on its details. To increase the window's effectiveness, it is illuminated at night.

The window was formerly known far and wide for its delicate artistry. There is no reason to suppose that its reputation will diminish in the present church. If this is a relevant sign, it should be stated that several photography enthusiasts, strangers to the church, have already taken pictures of the window, both during the day and at night!

The act of dedication was performed jointly by the minister, Mervin C. Helfrich, and the congregation. Afterward the sermon entitled, *The Church with the Window,* was deliv-

ered by Mr. Helfrich and stated the need for accepting or rejecting Christ's Way of love and self-giving. Special music was presented by Arlene Challis, organist; Elsa Malarsie, contralto soloist; and the choir. The window is in memory of Eliza Graham McGregor and Marie Therese Overgne.

Harold S. Latham, member of the congregation, took the picture from which the above cut was made.

SERVICE COMMITTEE NOTES

RYDER COMMUNITY CENTER —Mrs. Irene Smith, Executive Director of the Center, and the Rev. Dana E. Klotzle, Director of the Universalist Service Committee, take pleasure in announcing the appointment of two part-time staff persons to work with Samuel Turner, Program Director. Gloria Wiesman, case worker for the Chicago Welfare Committee (Children's Division) will work with the Teen-Age Canteen and the Teen-Age Girls' Club, both evening programs. Tom Kampwirth, a physical education student, will direct cooking classes, club groups and game room sessions. Special Christmas parties were held for the Martin and Judy Club, the Senior Citizens, and the general membership. More than two hundred gifts contributed by Midwest Universalists were distributed to the smaller children. A Women's Auxiliary has been organized by Universalist women of Greater Chicago to give support to the Ryder program.

FERNALD SCHOOL WEEK-END UNIT — The Universalist Service Committee is sponsoring a week-end institutional service unit which will work with retarded children at the Fernald State School in Waltham, Massachusetts. Six older youths from the Charles Street Universalist Church comprise the nucleus of the group, which will work under the direction of Edward Smith of last summer's Manteno, Illinois, unit sponsored by the Universalist Service Committee.

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Many church and Sunday School organizations have had splendid results selling **NYLON HANDBAGS.** A large variety of colors make this an excellent year 'round project for ladies' groups. They are also a proven item for display and sale at bazaars and other fund-raising affairs.

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This tour is being sponsored by the Unitarian Laymen's League, to enable American and Canadian Unitarians and Universalists—*both men and women*—to meet members of the International Association for Religious Freedom and to see the historic "shrines" of liberal religion. It is under the management of **Raymond-Whitcomb, Inc.,** travel agents.

COMPLETE COST $990

includes air transportation to and from New York City, all land transportation, hotel accommodations, meals and gratuities while in Europe

DATES: JULY 22—AUGUST 24, 1955

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A DEVOTIONAL ANTHOLOGY BY UNIVERSALISTS FOR UNIVERSALISTS

The Universalist Historical Society recently conceived and promoted a plan for an Anthology of Creative Devotional Aids. Intended as an inspirational source book for pulpit and pew, it will include original and hitherto unpublished creative material by ministers in Universalist fellowship. The type of desired copy would consist of prayers, poems, antiphonals, and brief meditations.

This project was prompted by the conviction that our ministers are creative, and that such collected creativity, if preserved, would fill a deep need and offer much inspiration for both corporated and personal devotion.

Thus far, the response has been most enthusiastic, but not sufficiently representative to allow the editorial committee to proceed. More copy from more men is urgently needed. Send material to the Rev. Francis C. Anderson, 28 Charles Street, Braintree, Mass.

And a suggestion to parishioners: Approach your minister. Say, "Have you sent in that meditation you gave before the prayer on Thanksgiving Sunday last year?"

CENTRAL FELLOWSHIP COMMITTEE

VOTED to ratify the action of the Connecticut Fellowship Committee in granting to the Rev. Curtis Crawford reciprocal fellowship. This action was dated March 11, 1955.

VOTED to approve the action of the Maine Fellowship Committee in granting to Robert D. Fiske the right to perform the Christian Ordinances. This action was dated March 11, 1955.

VOTED to approve the action of the New Hampshire Fellowship Committee in granting to the Rev. Leon C. Fay, an ordained Unitarian clergyman, reciprocal fellowship with the Universalist Church. This action was dated March 11, 1955.

—ESTHER A. RICHARDSON, *Secretary*

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CURBSTONE SERMON

Why do we cherish friends
Is it because they like us
And we all like to be liked
Is it what they do for us
Or what we can do for them
Is our friendship getting
OR GIVING?

Brainard F. Gibbons

PROPOSED AMENDMENTS TO THE BYLAWS, THE UNIVERSALIST CHURCH OF AMERICA

The Department of Survey and Evaluation of The Universalist Church of America presents the following amendments to the Bylaws to the General Assembly, Detroit, 1955:

Amend Article III by adding a new section "4" as follows:

"4. Fellowships organized in accordance with the requirements of the Department of Church Extension."

Amend Article IV, Section 1, by inserting in the second sentence, "of one lay delegate from each affiliated fellowship," so that it will read:

"It shall be composed, first, of the officers of The Universalist Church of America and the members of its Board of Trustees; second, of the President, not more than three Vice-Presidents, Secretary and Treasurer of each State Convention in fellowship; third, of State, regional or provincial Superintendents and Field Workers; fourth, of all ordained ministers in fellowship; fifth, of two lay delegates from each parish in fellowship; sixth, of one lay delegate from each affiliated fellowship; seventh, of all former presidents of The Universalist Church of America."

Amend Article IV, Section 2, by the words "and fellowship" and "or fellowship" so that it will read:

"2. The Secretary of each State Convention shall certify to the Secretary of The Universalist Church of America, previous to each regular session of the General Assembly, the names of its President, Vice-Presidents, Secretary, Treasurer, State Superintendent and Field Workers; and the Clerk of each parish and fellowship shall certify to the Secretary of The Universalist Church of America the names of its delegates; and no person, representing a State Convention, parish, or fellowship, shall be recognized as a member of the Assembly without certification except by special vote of the Assembly itself."

Amend Article IV, Section 6, by adding, "Universalists who are members of the Church of the Larger Fellowship," so that it will read:

"6. Universalists who are members of the Church of the Larger Fellowship, representatives of Universalists not within the jurisdiction of The Universalist Church of America, and of other religious denominations duly accredited to it, shall be reported by the Committee on Credentials, received by the presiding officer of the General Assembly, and assigned to seats in the Assembly. They shall have the privileges of the floor without the right to vote."

Amend Article V, Section 2, by adding, "fellowships," so that it will read:

"2. The General Assembly shall have power to enact laws of Fellowship, Government and Discipline which shall be binding on all State Conventions, parishes, fellowships, and clergymen. It shall be the final court of appeal in all cases which are subject to appeal in accordance with such laws."

Amend Article IX by renumbering it as "Article X — Duties of Officers," and renumber all following articles in numerical order. Insert a new article as "Article IX — Council of Liberal Churches (Universalist - Unitarian) Inc." as follows:

"1. The Universalist Church of America shall be represented on the Board of the Council of Liberal Churches (Universalist-Unitarian) Inc. by eight (8) members, four of whom shall be elected at each biennial session of the General Assembly for a term of four years, and by the General Superintendent, without vote, who shall serve by virtue of his office.

2. No member who has served for two consecutive terms shall be eligible for re-election to the Council until after the lapse of two years. Term of service on the Board of the Council of Liberal Churches shall not render him ineligible for election to the Board of Trustees of The Universalist Church of America or vice versa.

3. The responsibility for the policies and operations in the areas of education, publications, and public relations shall be delegated to the Council of Liberal Churches (Universalist-Unitarian) Inc.

4. Any vacancy in the membership of the Council of Liberal Churches shall be filled by said Council in accordance with its bylaws and procedures."

Amend Article XII by adding to the third sentence, "together with nominees to be elected to the Council of Liberal Churches" so it will read:

"The Nominating Committee shall present at least one nomination for each office to be filled by election at the next regular session after its election, including the Nominating Committee to serve for the biennium, together with nominees to be elected to the Council of Liberal Churches (Universalist-Unitarian) Inc."

WASHINGTON UNIVERSALIST APPOINTED DISTRICT COMMISSIONER

Robert E. McLaughlin, a member of the National Universalist Church Washington, D. C., prominent district attorney and a member of the Public Utilities Commission since 1933, was recently appointed by President Eisenhower as a Commissioner of the District of Columbia.

Mr. and Mrs. McLaughlin and their sons, Robert and Stephen, are all active members of the National church

DR. GREENWAY ON TELEVISION

On February 12 and February 2 Dr. Cornelius Greenway, minister of All Souls Universalist Church, Brooklyn, N. Y., presented feature television programs over the Columbia broadcasting system network. Dr. Greenway showed many original letters written and signed by Washington and Lincoln. A special feature of the Lincoln program was the signed original Brady photograph of Mr. Lincoln which is reproduced on our five dollar bill.

During the entire month of February, Dr. Greenway had a Washington-Lincoln exhibit containing some sixty signed items on view in the Brooklyn Central Library.

PROPOSED AMENDMENTS TO THE LAWS OF FELLOWSHIP, GOVERNMENT AND DISCIPLINE, THE UNIVERSALIST CHURCH OF AMERICA

The Department of Survey and luation of The Universalist Church America presents the following endments to the Laws of Fellow-, Government, and Discipline to General Assembly, Detroit, 1955:

Amend Article III, Section 1, by ing this sentence:

"Any fellowship organized in ac-ordance with the requirements of he Department of Church Exten-sion may be affiliated with The Universalist Church of America by vote of a state convention or the General Assembly upon recommendation of the Committee of Fellowship having jurisdiction. Such affiliation shall carry the right to have delegates seated at the sessions of the state conventions and General Assemblies with one vote."

Amend Article VII, Section 6, paragraph iii, by adding the following new paragraph:

"The above provision shall not apply to candidates who are or have been regularly enrolled students in course leading to the degree of B.D. or S.T.B. in an approved theological school. All such candidates except under the most extraordinary conditions are required to complete the course leading to one of the degrees above mentioned."

ONSTITUTIONAL RIGHTS OUNDUP

A number of Universalist and Uni-an Church and area groups are operating with the Universalist rvice Committee's Constitutional hts Program. A Central Mas-husetts area meeting was held at rcester First Universalist Church March 6 with the Rev. George ncer, host minister, and the Rev. lter Kring, minister of the Uni-an Church, as co-chairmen. Uni-salist Service Committee director na E. Klotzle, explained the pro-m to those present.

On March 13 a similar conference s held at Pasadena, California iversalist Church with Dr. Floyd ss of the University of Southern lifornia and the Rev. Clare Blau-t, D. D., serving as sponsors. The rr King School for the Ministry s the scene of a northern California nference held on March 20, for itarian Church and Fellowship ders. The Rev. Frank Ricker, execu-e of the Pacific Coast Unitarian uncil, was chairman and introduced S. C. director Klotzle.

Coming Conferences

Sunday, April 24—Concord, N. H. tewide conference for Universalist, itarian, Quaker and liberal Jews der the co-chairmanship of the Rev. stav Ulrich, D. D., and the Rev. hn Clark, Jr., Unitarian Church. illiam Bell, C. L. C. Adult Educa-n Director and U. S. C. director otzle will be the leaders.

Sunday, May 1—Providence, R. I. ie Rev. Henry Schooley of the Medi-or Church and the Rev. Peter Raible, assistant minister of the Unitarian Church, are co-chairmen of the Rhode Island Uni-Uni-Conference to be led by Mr. Bell and Mr. Klotzle.

Sunday, May 8—Waterville, Maine. A Uni-Uni Conference is being planned by the Rev. Donald McMillan, who will introduce Mr. Bell and Mr. Klotzle, conference leaders.

Local Programs

Concord, Michigan — Two adult study programs have been reported by the Rev. Norman Sparbell, minister. Group one brings parents and church school teachers together to study Constitutional Rights under the chairmanship of Mrs. Alvin Beals. Group two under the leadership of Mrs. Jennie Anderson will spend twelve Sunday Class sessions discussing Constitutional Rights.

Clinton, Illinois — The Rev. P. E. Roll has organized an adult Constitutional Rights Study program for Universalists.

Norwich, Connecticut — An adult study program on the Bill of Rights is now holding sessions under the leadership of the Rev. Albert Ciarcia.

Rockland, Maine — Mrs. William Talbot, of an alert A. U. W. group, conducted an excellent panel on the Bill of Rights at a recent meeting. All the Church women of the community were invited to the program which featured League of Women Voters leaders and Universalist women.

Philadelphia, Pennsylvania—A newly organized Community Forum at the Church of the Restoration featured Walter Wynn, director of the Council for Equal Job Opportunities, speaking on the topic: *The Supreme Court Decision and Its Implications for Philadelphia.* The meeting was sponsored by the Social Concerns Committee led by Mr. and Mrs. William R. Dodds.

Other groups sponsoring Constitutional Rights Programs are asked to send a report to Dana E. Klotzle, 16 Beacon Street, Boston 8, Mass.

MASSACHUSETTS UNIVERSALIST CONVENTION

Convention Call

The 96th annual sessions of the Massachusetts Universalist Convention will be held at the Second Universalist Church in South Weymouth, Tuesday and Wednesday, May 10 and 11, 1955.

At all sessions those entitled to vote shall be: (a) ordained clergymen in fellowship of the Convention; (b) three lay delegates from each parish in the fellowship, and such delegates shall be members of the parish which they represent and duly accredited and supported by authority of the parish clerk; (c) officers and trustees of the Convention, and members of the Committee on Fellowship.

—GEORGE J. SPENCER, *Secretary*

The new recruit was on guard duty with specific orders to admit no car unless it bore a special tag. He stopped a tagless car carrying high brass. "Drive right through driver," brusquely ordered the officer.

The recruit leaned down and peered at the high ranking one. "I'm new at this, sir" he apologized. "Do I shoot you or the driver?"

—*The Watchman-Examiner*

OBITUARIES

FRANK W. BALLOU

Dr. Frank W. Ballou, well-known Universalist layman and nationally known educator, died at his home in Washington, D. C., February 2, 1955. Dr. Ballou, who was seventy-six years of age, suffered a cerebral hemorrhage, January 30, from which he never recovered consciousness.

Commenting on his work as an educator, the *Washington Post* said, in part:

"A colorful figure whose teaching career began in a one-room school house in northern New York, Dr. Ballou was considered a brilliant administrator who made the Washington school system the envy of many American cities.

"Throughout his career in Washington he fought for greater facilities to give Washington's children a better education. When he came here shortly after World War I, District youngsters were going to school in seventy-eight portables and antiquated permanent buildings.

"The more than sixty new schools erected during his years of service are now the nucleus of Washington's educational plant.

"Known primarily as a builder, Dr. Ballou combined his remarkable energy, talent for planning and knowledge of education with a gift for successfully pleading the District's cause in his annual battle with Congress for needed appropriations.

"His efficiency was a by-word with his associates as well as on Capitol Hill, where congressional hearings always found him with answers to all questions either in his head or in his pocket."

Throughout his busy life, Dr. Ballou was affiliated and often in active positions of leadership with educational and scientific organizations. He was always, however, the loyal and hard-working Universalist layman. He served in positions of official leadership in the National Memorial Universalist Church and was for many years an active trustee of The Universalist Church of America.

Dr. Ballou is survived by his wife, Adeline J., two children, Mrs. Ralph G. Leedy and Robert F. Ballou.

Dr. Seth R. Brooks officiated at the funeral service in the National Memorial Universalist Church Saturday, February 5.

ABBIE JANE (BAZIN) HALL

Mrs. Abbie Jane (Bazin) Hall, oldest graduate of Danvers High School and oldest member of the Danvers Universalist - Unitarian Church, who had celebrated her hundredth birthday last October 30, died in her sleep Friday evening, March 4, 1955, at the home of her son-in-law and daughter, Mr. and Mrs. A. Bela Sziklas, 145 Highland Street, West Newton.

Born October 30, 1854, in the part of South Amesbury now called Merrimac, Mrs. Hall was the youngest of three daughters of the late Samuel Graves Bazin and Jane (Nichols) Bazin. Descended from French Huguenots, her paternal ancestor was one of the two Bazin brothers who migrated to the United States in the early eighteenth century, while a third brother settled in Canada. Mrs. Hall was graduated from Danvers High School in 1872. Active as a musician and in amateur theatricals, she played the piano both at Danvers High School and at Sunday School at the Danvers Universalist Church. One of her early recollections concerned a trip to Boston with the school principal to choose a piano for the high school, then located above the Danvers Town Hall.

One of the few surviving widows of Civil War veterans, her husband, the late Dr. Stephen Augustus Hall, dentist, had joined the Massachusetts Volunteers at sixteen. They were married in 1876. They lived in Hingham until his death in 1890 when she returned to Danvers. She had lived in West Newton for the last six years.

The Rev. Rubens R. Hadley, minister of the Universalist-Unitarian Church, Danvers, officiated at the service held at 2:30 o'clock Monday afternoon, March 7, at the Crosby Funeral Home in Danvers. Interment was in the family plot in Walnu Grove Cemetery, Danvers.

Mrs. Hall is survived by her son Harry Seymour Hall, a daughter, Mrs Amy Louise Hall Mason Sziklas, bot of West Newton; and one grand daughter, Mildred Hall Mason, fo mer Associated Press staff member i the Boston bureau, later editor c *Free World* in Manila for the U. S State Dept., and now serving with th U. S. Information Service in Leopold ville, Belgian Congo, Africa, as infor mation officer and public affairs di rector.

MORLEY R. HARTLEY

The Rev. Morley R. Hartley, min ister of the First Universalist Churc of Lansing, Michigan, died Februar 2, 1955, after a brief illness followin a heart attack.

Mr. Hartley, a native of Brandford Ontario, was educated at Toronto, Mc Master University and the Rocheste Theological Seminary. He spent th first six years of his ministry as a mi sionary in India for the America Baptist Missionary Society.

Mr. Hartley came into Universalis fellowship in 1928 and served fir the Universalist Church in Clinto Illinois. His other pastorates wer Galesburg, Illinois; Munroe, Wiscon sin; Eldorado, Ohio; and Lansing Michigan.

In his last parish Mr. Hartley wa the acting and hard-working leader c the successful project of buying an redecorating a church home for th parish and a new parsonage. Th story of his achievement appeared in recent number of the *Leader*. A mem ber of the Lansing parish said of he minister in this connection, "M Hartley was an example of tireless de votion and selflessness. His life ha so inspired us, that there is a spirit c loyalty among our members that wi carry on the work which he bega here."

Funeral services were held in th church Friday afternoon, February 4 Dr. Frank D. Adams, former ministe of the church and long-time friend c Mr. Hartley, officiated.

Mr. Hartley is survived by his wid ow and three sons.

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Voted to waive the notice of publication of the examination of the Rev. Vernon L. Curry in the *Universalist Leader*. Action dated February 14, 1955.

Voted to approve the appointment by the Chairman of the Central Fellowship Committee of a Special Examining Committee composed of Dr. Carl H. Olson and the Rev. George M. Lapoint for the purpose of examining Rev. Vernon L. Curry. Action dated February 14, 1955.

Voted on recommendation of the Special Examining Committee to grant to the Rev. Vernon L. Curry, an ordained Methodist clergyman, a letter of license for one year as an ordained clergyman. Action dated February 14, 1955.

Voted to approve the action of the Illinois Fellowship Committee in granting to the Rev. Harold P. Marley, an ordained Unitarian clergyman, reciprocal fellowship with the Universalist Church. Action dated March 8, 1955.

—ESTHER A. RICHARDSON
Secretary

ILLINOIS UNIVERSALIST CONVENTION

Official Call

The one hundred eighteenth annual session of the Illinois Universalist Convention will be held in the First Universalist Church in Peoria, beginning on Friday, May 13, 1955, and continuing through Sunday noon, May 15. The purpose of the meeting is the hearing of reports, the election of officers for the year 1955-56, and the transaction of such other business as may properly come before it.

The principal item of business will be action upon the proposed reorganization of the Midwest Conference of Universalists, and the relation of the Illinois Convention thereto. The proposed plan would mean that the Conference would take over several of the activities of the State Conventions, in addition to that of Fellowship, which was voted last year.

—STANLEY MANNING, *Secretary*
Avon, Illinois, March 1, 1955.

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CONNECTICUT ASSOCIATION OF UNIVERSALIST WOMEN

The Annual Convention of the Association of Universalist Women of Connecticut will be held in the Universalist Church in Danbury, Connecticut, May 13, 1955, at 2 P.M.

Reports will be given, officers elected, and such other business transacted as should come before said Convention.

—SHIRLEY L. RASPE, *Secretary*

OHIO FELLOWSHIP COMMITTEE

Readmitted to Fellowship Dr. Llewelyn A. Owen, Feb. 17, 1955.

—HARRIET E. DRULEY, *Secretary*

ILLINOIS FELLOWSHIP COMMITTEE

Licenses granted to Edward King Hempel, Jr., and Clark Kucheman. Received on transfer, the Rev. Richard O. Burns, from Maine. Reciprocal fellowship withdrawn from the Rev. Leslie J. Tuck at his own request.

—STANLEY MANNING, *Secretary*
Avon, Illinois, March 1, 1955.

RHODE ISLAND ASSOCIATION OF UNIVERSALIST WOMEN

The annual meeting of the Rhode Island Association of Universalist Women will be held on Thursday, May 19, 1955, at the Church of the Mediator, Providence, at 10:30 A.M. for the hearings of annual reports, election of officers, and any other business which may legally come before it.

The afternoon speaker will be Mrs. Benjamin B. Hersey.

—RUTH A. ZIEGLER, *Secretary*

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